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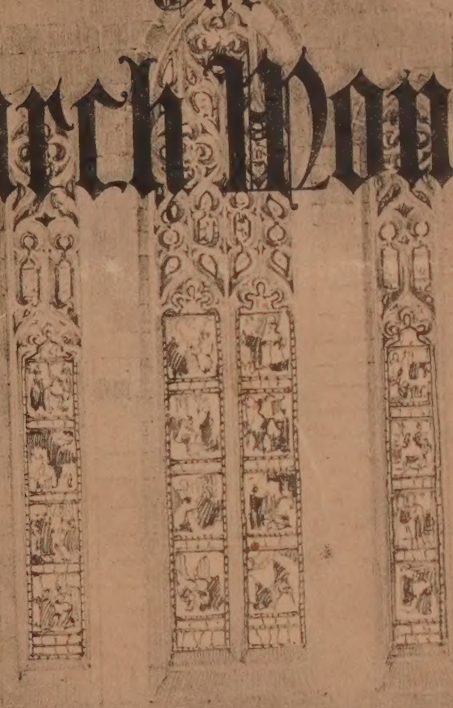

MARCH 1931

Dedication of The Riverside Church

Sermon—Despise Ye the Church of God?

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THE CHURCH MONTHLY

Volume 5 MARCH, 1931 *Number 5*

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THE NAVE
THE RIVERSIDE CHURCH

THE CHURCH MONTHLY

Volume 5 MARCH, 1931 *Number* 5

Despise Ye the Church of God?

DEDICATION SERMON BY HARRY EMERSON FOSDICK
IN THE RIVERSIDE CHURCH, FEBRUARY 8, 1931

WE are confronting ourselves this morning with the question: Despise ye the church of God? Modern as it sounds, as though it had for its background contemporary censures of the church, it was, as a matter of fact, asked long ago by Paul in the eleventh chapter of his first letter to the Corinthians. Even then people were showing despite to the church and manifesting by deed and word how little they respected it. Changed though the circumstances are from the day when Paul's question rose, it still is pertinent and multitudes of our contemporaries would return to it a resounding affirmative. They do despise the church. They might even, like Swinburne, the poet, express admiration for the Nazarene while they condemn his leprous bride, the church.

One does not have to travel far or listen keenly to become aware of a widespread, deepseated, outspoken condemnation of the church. And here we come today, to dedicate a new sanctuary. Despise ye the church of God?

In the face of this current censure, so commonly visited upon the churches, a sensitive churchman's first instinct is to find some method of rebuttal. He wants to answer back. To be sure, he might say, plenty of people contemn the church but that is only camouflage for their rejection of the life and character for which the church is standing. They blame the outward institution whereas the fact is they will not accept the quality of faith and life for which the institution stands. Have you never heard a man complain about a volume of Shakspere that the print is too fine or the page is too small or the volume too heavy, when all the while he does not want to read Shakspere at all but the last detective story? So people blame the outward church when they have no use for the thing which the church represents.

Undoubtedly that kind of evasion does exist in many assailants of the church; yet that is no adequate dealing with our problem. There are real reasons on account of which serious people censure the church.

Or, again, a sensitive churchman might say, All these faults for which the churches are condemned are but the common and familiar foibles of humanity. You find them in every organization that man builds. Why should we be peculiarly attacked for these common failures of mankind? They accuse us of sectarianism. Well, look at medicine. One might suppose that in dealing with the body, which the eye can see and the hands handle, we could achieve some agreement of opinion, but what with allopathy, homeopathy, osteopathy, chiropractic, and how many more schools of healing who can say? each one claiming a sort of papal preeminence and excommunicating the rest, it is plain that sectarianism has no more left medicine untouched than religion. So the sensitive churchman, tired

of being accused of common human faults, turns on his assailants and says, You're another!

Well, that is true, and yet it is not an adequate handling of the situation. It would be a pity if in building an institution to represent Jesus Christ we could say only that we are no worse than others. So, on this high festival, when we dedicate this sanctuary, we shall not content ourselves with easy rebuttals. The churches do deserve to be censured. The churches do need reformation. There are just reasons for deep and anxious concern about them, and the first prerequisite for their reorganization is that we of the churches should be discontented with them, deeply, persistently, loyally discontented with them.

I am thinking, for example, of some young man here who may be considering the Christian ministry. He feels at times a flame within, as though the day might come when he could speak some burning words that might set other men afire. And yet he says, Look at the churches. I do not agree with a single one of them. I adore Christ and would gladly spend my life making his principles regnant in the individual characters and the social relationships of men, but these churches! Their dividing lines do not correspond with a single real interest in modern life. How can I go into the Christian church? Their creeds and rituals rigidly insisted on for membership and ordination are like Procrustean beds on which the modern mind, when laid, is impossibly stretched out or incontinently sawed off. I believe in Christ, but these churches!

To which I answer, Young man, on the basis of your own statement, I beg of you, come into the Christian ministry. You are precisely the kind of man that is needed most. Any young man who agrees with any single church or with all of them together is thereby disqualified for the largest effectiveness in the ministry. We need no more complacent clergymen!

Lately I visited in a southern community—twelve hundred inhabitants, nine churches. Content with that? Only this last week I had a letter from a student who lately studied on this hill in education telling of a Western community grossly overchurched, the little sects cut off from one another by rigid creeds and practices, no serious work being done by any one of them for children and youth, no touch from all those churches put together on young people in that community, their thinking and their playing, six days a week. Content with that?

Keshab Chandar Sen, one of the religious leaders of India, said, "I do believe, and I must candidly say, that no Christian sect puts forth the genuine and full Christ as He was and as He is, but, in some cases, a mutilated, disfigured Christ, and, what is more shameful, in many cases, a counterfeit Christ." Content with the situation which causes thoughtful Indians to say that? No, my friend, if you are going into the Christian ministry, go, not because you are contented with the ecclesiastical status quo but because you hear the hour strike for another reformation of the church of Christ.

Nevertheless, while the first prerequisite of better days in organized religion is that we of the churches should be deeply and loyally discontented, the second is close alongside: that we have faith in the church.

Like the deep and quiet sea beneath the tossing waves, so beneath our censures must be a steadfast faith in the church of Christ. He who despises the church is useless to it. And because today so many people do despise the church, become discouraged about it, desert it, visit its sanctuaries as though they were looking on the pathetic leftovers of something now gone by, I raise with you on this Sunday morning of our dedication an ancient question: Despise ye the church of God?

In the first place, if we are to return a hearty negative to that question it will be

because we do believe in what churches at their best are trying to say. We are tempted in this country to be contemptuous also of our courts of law. The administration of criminal justice in this nation is a public disgrace, as President Taft once said. Yet if there should arise a revolutionary movement that cried, Down with the courts! we would all rally to their support. For while it is true that the administration of justice needs reformation it is also true that what the law courts at their best are trying to say must be said. They may stammer at it; nevertheless the thing which the courts at their best are trying to say must be said: namely, that justice should be administered in orderly fashion. Now, if some one should say, I believe in justice but not in the courts, we would resent that evasion. To believe in justice in the abstract, where there are no practical difficulties, but evade the organization of justice into courts where all the real difficulties lie, is sheer folly. It always is messy, harassing, compromising, difficult business to organize any high ideal into a working institution, but it is sheer hypocrisy to pretend to believe in the high ideal and run away from the endeavor to make it practically work. Therefore, despite their clear insight into the need of legal reformation, serious citizens stand by the courts because they believe what the courts at their best are trying to say.

So, I, for one, stand by the church. I returned once from a visit to the Orient. I had been in parts of the world where there are no Christian churches and never have been and against that background every little Christian meeting house, seen from the car window as we crossed this continent, seemed to be speaking, and one kept listening to what those churches at their best were trying to say. Some one protests that they stutter. Yes, they do. Some of them stutter badly; yet, for all their stuttering, consider what at their best they are trying to say: No civilization ever can survive, no matter how high it pile material means for living, if it neglect the spiritual ends of life. At their best they are trying to say that. What shall it profit a man, or a city, or a nation, to gain the whole world and lose the soul? At their best they are trying to say that.

How mysterious is this human pilgrimage, born out of darkness, weaving its tangled way for a few years amid joy and sorrow here, falling at last on the final mystery of death!

> "Yet, in the maddening maze of things,
> And tossed by storm and flood,
> To one fixed trust my spirit clings;
> I know that God is good!"

They are trying to say that.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." "If any man hath not the Spirit of Christ, he is none of his." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." At their best they are trying to say that.

Some time ago I stood beside an open grave where two lovers laid the body of their little child. I had married them, in the name of the church sealing the pledges of their love, and now in the hour of their grief I stood beside them, in the name of the church sealing their sorrow with its message of hope. The churches are trying to say that.

The fisher folk of Brittany have a legend that off their coast, deep sunken in the sea, is the ideal community of Atlantis and that sometimes, when the nights are clear and the winds are quiet, if a man's heart is right, he can hear the pealing of the bells. So is the soul of man, with sacred things deep hidden in him that the storms of this world cause us to forget. But, sometimes,

quieted in worship, a man can hear the pealing of his bells. And the church is trying to say that.

Indeed, today my personal recollections go far off from this scene of Gothic grandeur to a little, dilapidated, brick meeting house in the Chautauqua hills. It was a poor place when I was a boy; it is a poor place yet. It never was rich and prosperous; it always was one of the shabbiest churches in town. Moreover, it preached an old theology that I cannot believe, and stood for denominational peculiarities in which I am utterly uninterested now. But one morning, in that church, ah, my soul, remember! I, as a boy, caught a glimpse of the vision glorious. Every man has shrines of pilgrimage. That is one of the chief of mine, that little, dilapidated brick meeting house in the Chautauqua hills, for there I, as a boy, moved up from this faulty church visible into the church invisible and eternal.

Have you never seen a chromo of the Sistine Madonna? What a poor representation! you say. Yes, but the Sistine Madonna itself is so beautiful that even a chromo catches something of its dignity. You say these churches are imperfect. They are very imperfect, but they are the imperfect representations of something without which humanity cannot live. Despise ye the church of God?

In the second place, if a man is to return a hearty negative to that question, it will be because he sees that even these imperfect, visible churches are a long way from dead. They are going concerns. See here, my friends. We would better not despise the church! Within its ample borders now are about one-third the population of the globe. These churches wield a tremendous influence for good or evil over multitudes of men. When they are stupid, backward-looking, unintelligent, superstitious, the effect is terrific. When they are intelligent, forward-looking, enlightened, ethically minded, recapturing the essential message of the Master and applying it courageously to modern life, the consequences are inestimably beneficial. The noblest achievements in this nation are impossible without the right kind of churches. What happens to the Christian church in these next years is one of the most crucial problems of our civilization. Whatever else our attitude is we would better not despise the church.

Ah, but some one says, these sectarian denominations! I agree. They are lamentable. The differences between them no more appertain to modern life than the boundaries of ancient Indian tribes do to the League of Nations, and yet even here there is something oft forgotten which may well be said. You who plead for the union of Christendom, Christendom once was united. Once there was only one church. Once the communion of saints was a chain-gang at lock-step with one long whip cracking down the line to prevent any man's deviating from that one control, and in those days our fathers broke loose and struck out for air to breathe. Now forward-looking and progressive men are trying to bring the churches together; then intelligent and progressive men were working against a tyrannical unity in the interest of a diversity that would give them liberty. Say what you will about the denominations, in those days when Martin Luther nailed his Theses to the doors at Wittenberg and dared the ancient church, in those days when John Calvin started an intellectual bonfire in Geneva that lightened Europe, in those days when John Knox in Edinburgh was "lyk to ding the pulpit in blads" pleading for the principles of the Reformation that split Christendom, in those days when John Wesley went out from a Moravian prayer meeting in London to preach a gospel that set the English speaking race on fire although he did divide the English Establishment, in those days when, as the biographer of John Milton says about the Baptists, "It was, in short, from

their little dingy meeting-house, somewhere in Old London, that there flashed out, first in England, the absolute doctrine of Religious Liberty,"—in those days, strong, courageous men were working for denominations and some of the finest things in American spiritual life have come from those who, in the day when denominations were needed, dared create them.

If now, like all good things, these sects once useful have outgrown their usefulness and should be overpassed to something better, we need not be discouraged. See how far we have gone already on that road!

Once the churches persecuted each other with gibbet and stake. Then out of the age of persecution they moved into the age of controversy, concerning which another sang:

> "And most of all thank God for this:
> The war and waste of clashing creeds
> Now end in words and not in deeds,
> And no one suffers loss or bleeds
> For thoughts which men call heresies."

Then, out of the age of controversy they moved into the age of toleration, where they endured one another, looked askance at one another, were suspicious of one another. Now, from the age of toleration they have moved out into the age of cooperation, seeing that, as in a watch, some wheels go one way and some another, yet all conspire to make the hands go round. So may it be with the churches. Do you think we are going to stop there? From persecution to controversy, from controversy to toleration, from toleration to cooperation, from cooperation to unity—so moves the church of Christ.

May we not hope, then, that what we do here today is not alone a local matter but prophetic of a better time for organized religion? For see what we are standing for here: the community of all Christians in one church based not upon arbitrary control of opinion and ordinance but upon individual liberty. My friends, that is worth standing for. I think the future belongs to that. Despise ye the church of God?

Once more, if we are to return a resounding negative to this question, it will be because we see how much we personally need the church. I can well understand those who say they do not need it. If it will be a source of good courage to some young person here, let me say that there was a time in my college life when forty wild horses could hardly drag me inside the church, when I was confident that I could be as good a Christian as I needed without the church and, like Kipling's cat, walked by my "wild lone." But I should suppose that a man who seriously wants to live the Christian life would outgrow that.

In a day when so many of our social groupings drag us down by the pull of their mob-mindedness, who does not need a social grouping that levels him up, where once in a while at least he meets with his fellows on the basis of our noblest faiths and our finest aspirations? In the summertime have you never seen a twig snap out of a bonfire and burn alone? For a while it burns in reminiscence of the fire it came from and then goes out, for fire comes from fellowship.

Nevertheless, I can understand a man saying, But I am getting on without the church very well. To which I answer, Getting on without the church? Not in America. If you want really to get on without the church you will have to go a long way from here, perchance to the highlands of Thibet. For in this country you are surrounded on every side by traditions that came out of the church, by families whose roots are in the church, by ideas and ideals that were born from the church, and by men and women who believe in the church. In the United States you cannot live without the church.

A Mandarin's daughter from China came to the United States some years ago

(*Continued on page* 94)

Photo by Ewing Galloway

ANOTHER TOWER
A CHURCH IN THE COUNTRY

Prayer

By Harry Emerson Fosdick

ETERNAL Spirit, high over all yet in all, blessed forever, we worship Thee. When the morning stars sang together and all the sons of God shouted for joy, Thou wert God. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.

Lord of the infinitely great, be to us also Lord of the infinitely small. Penetrate our spirits; tune us to Thy communion; lift us above the ordinary levels of our life; set our lips to praise.

Establish Thou the works of our hands upon us. Yea, the work of our hands, establish Thou it. In this high hour of our solemnity surround us with great memories: the goodly fellowship of the prophets, the glorious company of the martyrs, the holy church throughout all the world. Blessed be Thy name for every gracious truth and saving heritage brought to us across the stormy years of history in the ship of Thy church. For the way Thou hast made even the wrath of men to praise Thee, and when Thy church hath been beset by enemies without and betrayal within, hast preserved Thy saving remnant of those who knew Thy truth and loved it, we thank Thee. Join us, we beseech Thee, to that noble company of true disciples who build Thy growing kingdom across the centuries.

Beyond our power to dedicate an outward sanctuary, dedicate Thou us in this high hour. Dedicate us to the inner, spiritual life. Save us from our lower selves to those nobler levels of our life where faith and hope and love abide. Redeem us from all abominable and sordid tastes that make living a trade only, and keep it from being a fine art. Baptize us inwardly with the Spirit of our Lord and make us worthier of the name we bear.

Dedicate us to Thy church. From our dismemberments, schisms and controversies, from our failures of spirit and service, may we be saved by Thy grace into a nobler Christian discipleship. Lift us up above our littleness. Deliver us from mean partisanship and prejudice. May we no longer tithe mint, anise and cummin and neglect the weightier matters of the law. Put Christ at the center of his church and, drawing us closer around him, draw us closer to one another.

Dedicate us to every worthy work on earth. Through us may Thy kingdom increase. From war, from economic injustice, from fratricidal strife, from race prejudice, good Lord, deliver us, and grant that anew from Thy church streams of healing may flow until the earth is filled with the knowledge of the Lord as the waters cover the sea.

Send now Thy power upon this congregation. Be Thou the architect of our plans. Upon all who minister and all who worship here let Thy grace rest. Keep us humble. Let not the privilege of our position spoil those lovelier graces of the spirit without which no man and no church can know God and serve men. Let us never forget Whose we are and Whom we serve. Let the Spirit of the Nazarene walk through this church, keeping us in remembrance whence we came and to Whose service our lives have been devoted.

Here across the years ahead may childhood be kindled to faith and character;

may youth be called to service; may maturity be steadied and strengthened; may old age be comforted and the dying assured.

O God, dedicate us. Lay Thy hands upon our spirits and make us worthier of the privilege and the responsibility Thou hast cofmitted to us. We pray in the spirit of Christ. Amen.

Despise Ye the Church of God?

(*Continued from page* 91)

to study in one of our women's colleges and specialized in English literature. One day she went to her professor and said, "I am puzzled. Every time I read a great classic of the English speech I find ideas and ideals that seem to be common property and are different from anything in my own land. There must be a reason. What is the source?" And the professor said, "Do you know the Bible?" "No," she replied, "I never read it." "Well," he answered, "if you are going to understand English literature you will have to know the Bible." To be sure! Take out of English literature what got there directly or indirectly from the Scriptures and what you will have left is like a Belgian town after the great guns were through with it.

When a man, therefore, in a community like this, says he is living without the church, it is not impressive. I will tell you what it would mean to live without the church. Let the church die. Let generation after generation rise that never knew it. Let Jesus become a myth, the message of the Bible forgotten, faith in God nebulous, worship finished, no more sacred music now, only secular; no more religious education of the children now, only secular; a literature from which have been deleted the ideas and ideals that have their rootage in religious heritage—then you could live without the church. Do you wish to try?

And if you must confess that in that real sense you do not desire to live without the church, may I not invite some of you to come into closer cooperation with this fellowship which we are enterprising here? For, mark it! my friends, a full Christianity involves fellowship. There are great musical compositions which no artist, however fine, can play alone. No matter how well that first violinist can play, he cannot interpret them alone. It takes an orchestra—the oboes and violas and violins, the flutes and drums and horns—to interpret such great compositions. And Christianity is great. No soloist alone can render it. Ah, you solitary piccolo, trying to render the Overture to Tannhäuser! It cannot be done. But you might help. Even if nobody noticed you, you might help—in the orchestra.

Despise ye the church of God? To that question this sanctuary is an unmistakable answer, and your presence here a confirmation of our faith. Wherefore I ask you to rise and show your colors as we dedicate this church. (*Act of Dedication on Page* 96.)

Prayer After Dedication

When we laid the cornerstone of this church November 20, 1927, Dr. Woelfkin, my predecessor here, was on his death bed, and in the hour we laid the cornerstone he made a prayer for us. He never knew that the words of it would be known or be remembered. He never guessed that we would be using it today. Let us pray:

"To the only true and holy God,
To his only and ever living Son,
To the eternal Spirit guarding his flock;
To all the laborers who from their labor rest,
To all who desire to be Christlike
And serve his glorious kingdom;
To Jesus Christ the great shepherd of the sheep—
Be this noble shrine dedicated."

The Service of Dedication to the Worship of God and Service of Mankind

FEBRUARY 8, 1931—11.00 A. M.

ORGAN PRELUDE

PROCESSIONAL HYMN, by Harry Emerson Fosdick. (Sung to the Tune of "Regent Square.")

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom,
Grant us courage,
For the facing of this hour.

Lo! the hosts of evil round us
Scorn Thy Christ, assail His ways!
Fears and doubts too long have bound us.
Free our hearts to work and praise;
Grant us wisdom,
Grant us courage,
For the living of these days.

Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom,
Grant us courage,
Lest we miss Thy Kingdom's goal.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christlike graces
In the fight to set men free.
Grant us wisdom,
Grant us courage,
That we fail not man nor Thee!

Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom,
Grant us courage,
Serving Thee whom we adore. Amen.

CALL TO WORSHIP.....*Dr. Carder*

SANCTUS

PRAYER OF INVOCATION

OLD HUNDREDTH

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Thro' every land, by every tongue.

Eternal are Thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

SCRIPTURE LESSON

ANTHEM—"Dedication of the Temple" by Noble. And all the people shouted with a great shout, 'Praise ye the Lord!' Because the foundation of the house was laid; and the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the house of God. Then spake Solomon: 'The Lord hath said that He would dwell in the thick darkness, but I have built an house of habitation for Thee, and a place for Thy dwelling forever. Behold, Heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built! O Lord, my God, hearken unto the cry and the prayer of Thy servant which prayeth unto Thee! O Lord, my God, Thou knowest the hearts of all the children of men, if any man prayeth unto Thee for the sin of his own heart and spreadeth forth his hands to this place, do Thou hearken unto his cry and forgive. Make him a clean heart, O God, and renew a right spirit within him. Cast him not away from Thy presence and take not Thy Holy Spirit from him!'

PRAYER

OFFERTORY—"Praise God in His Sanctuary" by Woodman. Praise ye the Lord! Praise God in His Sanctuary, praise Him for His excellent greatness! Rejoice ye with Jerusalem, be glad for her, ye people, for thus saith the Lord, 'I will rejoice in Zion and joy in My people.' Lord, Thou hast been our dwelling place in all generations. One generation goeth and another cometh but the earth abideth forever. The earth is the Lord's, and the fullness thereof, the world and they that dwell therein, for He hath founded it upon the seas and established it upon the floods! Change and decay in all around I see! O Thou Who changest not, abide with me! Jesus Christ is the same yesterday, today and forever! For behold I create a new heaven and a new earth, which shall remain before Me, saith the Lord! O Witness of the days of old,—O Voice for days to be!—Our memories and our hopes enfold,—In blessed unity!

March on in strength, from age to age,
  Fear not, whate'er betide,
The future is thine heritage,
  Our fathers' God thy Guide!

DEDICATION HYMN

SERMON by Dr. Fosdick. Subject:—"Despise Ye the Church of God?" (This sermon is printed in this issue of 'The Church Monthly.')

THE ACT OF DEDICATION.

Minister: The heaven of heavens cannot contain God, much less this house which our hands have builded. Yet the Lord is in his holy temple. Let all the earth keep silence before him.

People: To private devotion and public worship; to the revelation of God in beauty, the acknowledgment of him in praise, and the appropriation of his power in prayer, we dedicate this house.

Minister: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

People: To the building of personal character; to the faiths which sustain it, the inward resources which enrich it, and the spirit of Christ which fulfils it, we dedicate this house.

Minister: Seeing ye are compassed about with so great a cloud of witnesses, run with patience the race that is set before you.

People: To the memory of all true and loyal souls into whose labors we have entered, by whose lives our faith has been illumined, and through whose sacrifices our toil has been made effectual, we dedicate this house.

Minister: When ye pray, say, Our Father; for now are we children of God.

People: To the strength and beauty of the home; to the abiding sacredness of its relationships; to the loyal love which hallows marriage, glorifies childhood, sustains maturity, and crowns old age, we dedicate this house.

Minister: Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?

People: To the welfare and progress of the Church of Christ; to the liberal spirit which shuts none out whom Christ has taken in; to the fearless love of truth, the hope of the Church's unity, and the endeavor to make the Master's spirit the inspiration of the whole world, we dedicate this house.

Minister: The kingdoms of this world shall become the kingdom of our Lord and of his Christ.

People: To the support of every good work among men; to Christian brother-

(*Continued on page* 106)

Community Service

On the afternoon of February eighth a service was held in recognition of the church as a community and neighborhood institution. Rev. Henry Sloane Coffin, President of Union Theological Seminary, our nearest neighbor, and a loyal friend of The Riverside Church and its ministers, was the preacher on that occasion. We were honored by the presence of representatives from neighboring institutions who joined in the procession.

Official Representatives of Educational, Social and Religious Groups in the Community at the Dedication Service February 8, 1931

MARSHALS

Dr. Philip M. Stimson, Chairman of the Committee on Community Relations
Mr. Chester Stevens, Chairman of the Board of Ushers

The Manhattanville Day Nursery	Mrs. William Gies
The Charity Organization Society	Miss Lillian Thomson
Harlem Branch, Young Women's Christian Association	Miss Grace Osborn
Harlem Branch, Young Men's Christian Association	Mr. Fred Thompson
The Knickerbocker Hospital	Mr. George Carr
St. Luke's Hospital	The Reverend Dr. George S. Colver
The Lincoln School	Dr. Jesse H. Newlon
Horace Mann School	Dr. Rollo G. Reynolds
West End Presbyterian Church	The Reverend Dr. Paul C. Warren
Cathedral of St. John the Divine	The Reverend Dean Milo H. Gates
The International House	Mr. Harry Edmonds
The Institute of Musical Art	Dr. A. Madeley Richardson
Union Theological Seminary	The Reverend Professor James E. Frame
Jewish Theological Seminary	Mr. Sol. M. Stroock
Teachers College	Professor Milton C. Del Manzo
The Graduate Faculties, Columbia University	Professor Albert T. Poffenberger
Barnard College	Dr. Mary Ely Lyman
School of Engineering, Columbia University	Dean Joseph Barker
School of Law, Columbia University	Professor Richard Powell
College of the City of New York	Professor William B. Otis
New York University	Dean Archibald L. Bouton
Columbia College	The Reverend Herbert E. Evans

Addresses at the Interdenominational Service in the Week of Dedication

By Dr. S. Parkes Cadman
Representing The Federal Council of Churches of Christ in America.

My Dear Doctor Fosdick, and Brethren of the Riverside Church:

THE Protestantism of America rejoices in the dedication of this noble structure to the service of God and humanity. Our sentiments are expressed by the Jewish pilgrim who had journeyed from far to worship at the Temple which was the center of his religion and his race.

As for the first time he saw its stately outline in the distance and recalled the worthy annals of the sacred city of Jerusalem, he exclaimed, "I was glad when they said unto me, let us go into the House of The Lord!"

The appeal of the modern sanctuary may not be as convincing for our minds as was that of the Temple at Jerusalem, for the unsophisticated worshippers of a long past time. But experience abundantly justifies the decision of Christians in every period to honor and adorn their Houses of God. Though He dwells not in temples made with hands, these have an indispensable function in the economies of religion and play an indispensable part in asserting its dominion.

Conceive if you can the abyss separating the polluted rites of pagan cults from the devout pieties of a Christian assembly: or the moral distance between the Oriental architecture embodying the fear and fatalism which crushed its designers, and the spacious strength and loveliness of Lincoln's angel choir or the soaring Gothic of the cathedrals of Northern France.

These "long drawn aisles and fretted vaults" which we welcome are not to be cherished for themselves alone. They bespeak the beauty of God which shone in the face of Jesus as the Christ: and the confidence, the aspiration and the hope of the New Testament Faith.

For if Judaism's symbolisms bore witness to the Moral Sovereign of the universe, no less do the historic churches of Christianity testify to the verity of the Incarnation, and suggest its significance even to the casual passer-by. This church is now listed among those that survive the hazards of changing philosophies and creeds, and the controversies which attend the development of Christian thought and its forms.

Here the tides of divine and human life will blend, hallowed by the sacrifices of the past, and chastened by the inescapable obligations of the present and the future. Its architectural kinship to the ages when master and man, teacher and student, tradesman and artisan knew how to think and act together because they held one undivided Faith and Order, links Riverside Church to a magnificent outburst of spiritual devotion in material things. The earlier believers could not express themselves in books, so they built the cathedrals as fortresses to defend their Lord and palaces to entertain Him. You have done excellently in emulating their example in this respect.

Religious obligations were often vaguely conceived in mediæval days. Nevertheless they became the source of a corporate unity made plain to all men in the buildings they erected and endowed. These cannot

be dissociated from their founders who shared, as we share tonight, in the sacrifices and the victories of our common Christianity.

Yet the greater glory of this church is not its revival of religious architecture, but in the essential spirituality, the moral watchfulness, the passion for justice, the sympathetic consideration which makes its pulpit ministry so conspicuous at home and abroad. Though its walls have not been washed for centuries by humanity's passing waves, it is already set apart by recent as well as venerable traditions as a crowning achievement of Christian faith in truth, goodness and beauty. From this hill overlooking the stately river, and bidding fair to be the center of New York's higher life, your sanctuary sends out its light and truth to bring the multitudes to the Light of lights in their Living Lord.

The Federal Council is deeply grateful for the barrier you have thus constructed against the secularism which corrodes art and architecture and the fleshly lusts that rage against the things of the Spirit. Many of us have earnestly desired that the spiritual uses of imagination should have wider scope in Protestant worship. This occasion registers the satisfaction of that desire.

Here those uses cause the seen and the unseen to meet and stress the half forgotten reality that nothing is common or unclean while beauty in its purest forms lends persuasiveness to every other worth while faculty. Hence we are glad to enter this House of the Lord, since it is a defense for the people at large against that profanation of art and architecture which indicates the approaching decay of States and lays their cities flat.

Those who approach the later Middle Ages through Chaucer's poetry or the strength of church architecture cannot fail to note the contrast between these triumphs of the heart and mind and the physical and moral wretchedness of the populace.

If anywhere there were sermons in stone, they were found in Gloucester's reconstructed pile and the renovation of Westminster's great Abbey. Yet their fascinations faltered. They did not satisfy the soul's hunger of seekers after God. Men turned from their cloying loveliness because they could not live by it.

We have no such condition to encounter. These skillful sculptures are intended to stress one major fact, that here the verities on which religion must feed to live are heralded with a cogency, a pertinency and a proportionateness which God has been pleased to sanctify to the benefit of all our churches.

Therefore in the name of those I represent I address my closing words to you, my beloved brother, Dr. Fosdick, your pastoral colleagues and the officers and members of The Riverside Church.

You know full well it is not enough to appraise aright those environments which incline men's hearts toward the eternal, and prevent them from going down into the gulf which so often yawns at their feet. It is not enough to win youth or age from illicit to sane recreations of body and soul. It is not even enough to check the chaotic internationalism which jeopardizes civilization.

These are laudable objects. But they fall short of the full interest and meaning of this Dedication, which is, that here the unction which baptized Isaiah shall baptize the preacher and his hearers; that here prayers of saints shall by their persistency bring in the alienated masses and add the rough hewn strength of workaday men and women to the force of this fellowship; that here prayers of parents shall prevail for their children; and prayers of penitents shall send them forth with the joy of God's forgiveness in their souls; in

brief, that Riverside Church, so aptly named, shall be, as it deserves to be, a House of Prayer for all people and that they shall here drink of the water of the river of life flowing from the throne of God and of the Lamb.

BY DR. ALBERT W. BEAVEN

Representing the Northern Baptist Convention

As president of the Northern Baptist Convention I am delighted to bring you felicitations from that group among the Christian churches with which Riverside Church has historically been associated, and to the world-wide Christian enterprises of which this church has for so long been the outstanding contributor. It is a privilege to have the opportunity of expressing appreciation for the help which you have given, not simply through your gifts as a church but for the extensive leadership of brain as well as finance, which you have contributed to the work as carried on by Northern Baptists.

The dedication of this church this day has a meaning of genuine significance to all Christian people of whatever denomination, in the world. I speak on behalf not only of the denomination but of that immense congregation across the country to whom your pastor regularly speaks, and who feel that they have more than a passing interest in this event which means so much to him. In a sense they are his parishoners also in his larger parish.

In a peculiar fashion this dedication crystallizes so all can see it the outstanding place of influence which this church is likely to have in the life of American Christianity. The remarkable gifts of your pastor, the ability which radio places at his disposal for bringing his message to the vast masses of this continent, and now the focusing of attention upon your work through this beautiful structure—these have united to give you and him a place of leadership unequaled among the Protestant forces of our country. To be in this relation to American Christianity is not only a great opportunity for him, but places a great responsibility upon all of you who are associated with him in this great enterprise.

It is significant, also, because in a special way it symbolizes the present day attempt to give to the church adequate equipment with which to work. While we have freely admitted that it was necessary, even at the cost of millions, to have the finest equipment for amusement, for manufacture, for travel, or for research carried on for financial profit, we have too often felt that almost any instrument, however antiquated, was adequate for the spiritual ministrations of an institution such as a Christian church. This building stands as a refutation to that idea. Your ministers here are offered whatever aid can come from material instrumentalities in serving spiritual ends.

Another significance attaches to this dedication, namely, that it dramatizes to the country the fact that the church is an on-going institution; it is not static, it is willing to adjust its methods and its equipment to its task. Intellectually and in its method of approach this church negatives the statement of those who claim that the church does not move. It is typical of a large number of forward looking churches across the country, whose efforts are just as real, but which are not in a position to be seen as clearly.

But even more, the dedication of this church is significant because it is pioneering in the field of the larger fraternities within the Christian enterprise. So near as I understand it, it is attempting to conserve two values. It has in the past been closely identified with one of the great Christian denominations. It is highly appreciative of the values that have come to it through

that historic association. Indeed, it is to the historic Baptist emphasis upon the right of the individual to worship according to the dictates of his own conscience and the independence of the local church, that your leaders have most naturally appealed as a background for your experiment. It frankly recognizes those values and is not desirous of losing any that are real.

On the other hand, it recognizes, more frankly than does many a church, that Protestantism, while it has gained much from its policy of freedom of thought and the right of grouping according to conviction, has nevertheless been greatly weakened by the overlapping and the competition between Protestant denominations, and by the unholy attitude engendered by those competitions. It is attempting to find a way by which the values of the past can be conserved and the values of a larger fraternity can also be obtained.

I for one am confident that some such experiment has to be carried out. I believe in the method of experimentation as a scientific procedure. I am glad that in spite of some things that looked to the contrary, the policy of elasticity within our denomination has been such that it is a church which was historically Baptist that can make that experiment. I know of no other denominational organization that would have better facilitated your plans. It would be sheer loss if a church in attempting to make that experiment had to disassociate itself from the great cooperative, world wide, serving enterprises of a denomination to which it had been related.

There can be no question that these world-wide enterprises, such as the missionary movement in particular, cannot be carried on by one local church. They must be carried on in cooperation. We need larger groupings of the sending churches rather than smaller. This church has been one of the outstanding contributors to that movement as carried on through the Northern Baptist Convention. Great leaders from among you have strengthened it through the years by their gifts, by their thought, by their statesmanlike contributions of time and energy. I pay tribute, on behalf of those with whom I work, to the inspiration which the giving of this church has had upon all the other churches of the denomination.

It would be a weakness in every way too, if a church with such possibilities of leadership as this has, was ever to be situated in a way which precluded it from exercising the full value of that leadership influence on a company of Christians associated with it. A church is important not only for what it does itself, but for the influence it has in leading others to support the causes to which it commits itself. Its influence is in part measured by the size of the group it affects. The larger the group the greater its effectiveness. To have outstanding ability to lead and no considerable group to lead would be a tragedy indeed. Every forward looking friend of the Kingdom must, I believe, be anxious that this church shall have the full opportunity of exercising its influence within the denomination of its choice, and yet have full freedom to pioneer this development toward the larger fraternities within Protestantism that are essential if we are to win out as we should in our struggle against the forces of evil."

ADDRESS OF DR. RALPH W. SOCKMAN

Representing the Greater New York Federation of Churches

It is commonly said that New York is the burial-ground of preachers. If that traditional remark were invariably true we might conceive ourselves as here tonight dedicating an impressive monument to the memory of a young prophet who was brought into this city from Montclair a

(*Continued on page* 108)

The Services of Dedication to Childhood and Youth

FEBRUARY 15, 1931—11.00 A. M.

ORGAN PRELUDE

PROCESSIONAL HYMN "Rejoice, Ye Pure in Heart."

CALL TO WORSHIP

PRAYER OF INVOCATION (as written and used by the Primary Department of the Church School):

Father in heaven
We come to Thy House
To think about Thee
Thy goodness, Thy love.

May the music help us
May the beauty help us
May the quiet help us
To worship Thee.

Response by the Primary Children

"Lord, who lovest little children,
Hear us as we pray to Thee."

PSALM OF PRAISE (read responsively as written and used in the Primary Department of the Church School):

Leader: O sing unto the Lord a new song, for he hath done marvelous things.

Response: O give thanks unto the Lord, for he is good.

Leader: He fills the world with beauty to enjoy, golden stars, rainbows in the sky, trees in summer, and little colored flowers in the grass.

Response: Sing unto him, sing praises unto him, Talk ye of all his marvelous works.

Leader: He has put beautiful thoughts into the minds of men and made them able to paint for us pictures of his world, build beautiful churches with windows full of color, mold lovely angel figures, or carve them out of stone.

Response: Sing unto him, sing praises unto him, Talk ye of all his marvelous works.

Leader: He has given us minds to discover the wonders of electricity, with its power to drive trains, or to lighten the darkness; minds to discover the laws for building great ships to carry us over the water; bird-like planes to carry us through the air.

Response: Sing unto him, sing praises unto him, Talk ye of all his marvelous works.

Leader: He has put his love into the world, that children may have homes and food and care; that children who through accident have lost their mothers, their fathers, may still have homes and food and care; he has made us to be his helpers to work with him to make all people safe and happy and strong to help him too.

Response: Sing unto him, sing praises unto him, Talk ye of all his marvelous works.

OFFERTORY—"Te Deum in D Major," by Noble. We Praise Thee, O God, we acknowledge Thee to be the Lord; All the earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud, the heavens and all the Powers therein; To Thee cherubim and seraphin continually do cry, 'Holy, Holy, Holy, Lord God of Sabaoth!' Heaven and earth are full of Thy majesty, of Thy glory! The glorious company of the apostles praise Thee; the goodly fellowship of the prophets praise

Thee; the noble army of martyrs praise Thee. The holy church throughout all the world doth acknowledge Thee, the Father of an infinite majesty, Thine adorable, true and only Son, also the Holy Ghost, the Comforter. Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father! When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our Judge! We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood; make them to be numbered with Thy saints in glory everlasting! O Lord, save Thy people and bless Thine heritage; govern them and lift them up forever. Day by day we magnify Thee and we worship Thy name ever, world without end. Vouchsafe, O Lord, to keep us this day without sin! O Lord, have mercy upon us! O Lord, let Thy mercy be upon us, as our trust is in Thee! O Lord, in Thee have I trusted, let me never be confounded!

HYMN—"For the Beauty of the Earth."

THE CONSECRATION OF CHILDREN. The following children were consecrated at this service:

Helen Albrecht, born October 25, 1925, daughter of Mr. and Mrs. Arthur E. Albrecht.

Eugene Kenneth Bauer, born July 3, 1930, son of Mr. and Mrs. Charles Bauer.

Thomas Eliot Benner, Jr., born August 19, 1928, son of Mr. and Mrs. Thomas Eliot Benner.

William Louis Burkhalter, born January 6, 1928, son of Mr. and Mrs. R. N. Burkhalter.

Robert Wilcox Church and Richard Norval Church, born February 19, 1927, sons of Mr. and Mrs. N. L. Church.

Jeremiah William DeLaney, born July 24, 1929, son of Mr. and Mrs. William J. DeLaney.

Ellsworth Fairfax, born January 20, 1926, son of Mr. and Mrs. Lynn H. Fairfax.

Charles Harris Lench, Jr., born July 31, 1925, son of Mr. and Mrs. Charles H. Lench.

Henry Hollis Lansford, Jr., born June 24, 1929, son of Mr. and Mrs. H. H. Lansford.

Marilyn Ruth McFadden, born September 7, 1927, daughter ot Mr. and Mrs. Volney McFadden.

Barbara Jean McFadden, born January 27, 1929, daughter of Mr. and Mrs. Volney McFadden.

George Donald Younger, Jr., born July 24, 1926, and Paul Alden Younger, born July 8, 1928, sons of Mr. and Mrs. G. Dana Younger.

Janet Marie Yungert, born July 28, 1926, daughter of Mr. and Mrs. John Yungert.

PRAYER

HYMN—"I Would Be True."

SERMON—"Building a Family Church," Dr. Fosdick.

ACT OF DEDICATION

Minister: Gather the people together, men and women and children, that they may hear and that they may learn what the Lord hath done. Tell ye your children and let your children tell their children and their children another generation.

People: To the inspiration and instruction of childhood and youth, that the words of wisdom and power, the story of saintly and heroic lives, may nurture and challenge the generations as they come and go, we dedicate this house.

(*Continued on page* 106)

The Builders' Service

WE were honored on the evening of February twentieth, 1931, by the presence of one thousand of the artisans, craftsmen and laborers who had actually participated in the erection of the Riverside Church building. With them on this occasion were some hundreds of their wives and friends. It was a considerable company. The doors of the church were flung open wide to them. Their interest and pride in the thing they had created was happily manifest on all sides. At eight o'clock they gathered in the Nave of the church where Dr. Fosdick presided over a brief meeting in which there were remarks by Mr. Robert Eidlitz of the firm of Marc Eidlitz and Sons, Inc., the general contractors of the building. Dr. Carder as a member of the Building Committee spoke for that committee and the ministry of the church and church membership. Mr. Heidt, in well chosen and hearty words, opened the doors of the church to the guests of the evening. Mr. Newman, a structural steel worker who had been employed throughout the erection of the building at his trade, was the soloist of the occasion accompanied by Mr. Milligan who had previously played a brief organ recital. This more formal part of the evening's program closed with the dedication of the Builders' Window by Dr. Fosdick, as follows:

"Life at its best is not a trade but an art. When we make life merely a trade we exist for what we can for ourselves take from life. When we make life an art we live for what we can creatively put into life. The building of this church has been a creative enterprise and the spirit not of traders but of artists has gone into it. Under an unpayable indebtedness to all who have expended themselves in the planning and erection of this sanctuary we gladly express tonight our gratitude and in acknowledgment dedicate this window. The inscription beneath it reads:

(*Continued on page* 108)

Photo by Ehrenford

BUILDERS' WINDOW
of the
RIVERSIDE CHURCH
Dedicated to all who
contributed thought or
labor to the creation
of the church
1925 — 1931
With the cordial gratitude
and good will of the
Building Committee
John D. Rockefeller, Jr., Chairman
February 20, 1931.

All the World and His Wife

By Margaret T. Applegarth

THERE is also this to be said about why we behave like human beings: that to find another race and another nation behaving on an even higher and more delicate scale is a shock which can be either delightful or irritating according to the kind of appreciation one has been developing from year to year! And when this behavior hovers in the realm of sheer poetry put into daily deeds which capture nuances of meaning little understood (and even less practiced) by our own prosaic selves there is always the danger that somewhere between the "Ah!" of ecstasy and the "Oh!" of amusement we may lose a rare glimpse of beautiful graciousness and exquisite fragrance in the art of living.

Measured in dollars it may not pay. Measured in the less tangible things of the spirit, it adds new depth to life . . . a treasured pack-sack of invisible keepsakes, or as Carl Sandburg defines poetry—"a slipknot tightened around a time-beat of one thought, two thoughts, and a last interweaving thought there is not yet a number for".

Those whom we have sent on errands to the ends of the earth have, from time to time, come home with tales of these ceremonies and customs, whimsical, arresting, full of color and warmth and beauty. We felt it was a program of thorough enjoyment for our Woman's Society to spend the morning of Monday, March second, hearing first hand, about "All the World and His Wife." It is always a pleasure to realize in what practical ways our Woman's Society works.

The following is the Report of the Benevolence Committee, Mrs. Marshall Clarke, Chairman:

We began our work this season on October 27, 1930, with more than the usual enthusiasm, realizing that no longer were we to work under artificial light, but in a newly equipped room, with an abundance of daylight and fresh air, which would enable us to carry on a larger work than ever before.

The Committee, therefore, with its able helpers prepared a much increased program over that of the previous years. There was a time when we labored hard to increase our membership to fifty each meeting, but now, from week to week, seventy or more are busily engaged in the making of garments for the many organizations in the denomination which depend upon this Committee for this type of supplies.

All of this work is carried on in a happy, cooperative spirit. The hours from 10 to 3 o'clock are not devoted entirely to sewing, but in enjoying fellowship with the new friends, as well as those who have been in our midst for many years.

Our interests are both Foreign and Home, and include the following:

Baptist Home for the Aged—Gowns	75
Jennie Clarkson Home for Children —Bloomers	72
Baptist City Missions—Nine Layette Sets of 25 Pieces	225
Baptist City Missions — Children's Nursery Rompers	25
Baptist City Missions—Gowns and Christmas Scarfs	60
Heartsease Home—For Mothers and Their Babies, Layettes	132
	105

Heartsease Home—Quilt Made from Odd Pieces 1

Total Completed Garments..... 590

There were also 55 boxes prepared by the members of the church for the shut-ins; these being distributed among the homes where little children were made happy by their contents through the missionaries.

Ninety-six dollars in money was also received for this purpose, which helped in many ways to comfort and cheer many families in need.

February has been devoted to White Cross work on garments for Nellore, South India.

(For the Woman's Society)

Dedication

February 8, 1931

(*Continued from page* 96)

hood and service; to sincere concern for the causes of education and philanthropy; to the furtherance of economic justice, national probity and honor, and international goodwill, we dedicate this house.

Minister: All souls are mine, saith the Lord. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

People: To the training of children in faith and character; to the summoning of youth to serviceable living; to the cure of souls that doubt and the persuasion of those that have not yet believed; to the comfort of the discouraged, the relief of the distressed, the consecration of the strong, the guidance of the bewildered and the consolation of the dying; to the ennobling of this life and to confidence in life eternal, we dedicate this house.

PRAYER

RECESSIONAL HYMN—"O Where Are Kings and Empires Now?"

BENEDICTION

Dedication

February 15, 1931

(*Continued from page* 103)

Minister: They shall come with singing unto Zion and everlasting joy shall be upon their heads.

People: To the happiness of youth; to wholesome play; to the joys of friendship, the satisfactions of common tasks, and the zest of fellowship in thought and worship, we dedicate this house.

Minister: Your sons and your daughters shall prophesy and your young men shall see visions.

People: To the encouragement of forward-looking faiths and daring dreams in youth, that the world which the children shall create may be better than the world the elders builded, we dedicate this house.

Minister: Master, I have brought unto thee my son.

People: To the building of Christian families; to the help of parents that fathers and mothers may be equipped with wisdom, guided in judgment, and deepened in spiritual life, to inspire true religion and sturdy character in their sons and daughters, we dedicate this house.

Minister: Jesus said, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.

People: To the exaltation of Jesus, friend of children; to their understanding of his life, their sharing of his spirit, their claiming of his help and their service of his cause, we dedicate this house.

Minister: He that hath ears to hear, let him hear what the Spirit saith unto the churches.

People: To the creation of a homelike church; to the building of a spiritual family of God, from which young men and women shall go forth strong to bear their burdens and achieve their hopes with personal integrity and public usefulness, we dedicate this house.

HYMN—"Thy Grace Impart"

BENEDICTION

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Editorial

Our occupancy of The Riverside Church building has been a gradual and progressive matter. Last year the morning church service and adult classes were held at Temple Emanu-El because the Auditorium here was not available. We were occupying the cloister and assembly floors of the Riverside building for all our week-day activities and in these same quarters we improvised facilities for the Church School on Sunday. Thus through the church year 1929-1930 we were living what Dr. Fosdick was pleased to call a "bifocated life."

In October of this year we found the Church Auditorium far enough along in its equipment and facilities to make it possible to hold the regular Sunday services there and to transfer the Church School and our executive offices and studies to their permanent quarters in the tower. Under these circumstances, where adjustment to the final details of construction was involved, like the setting of the Chancel Screen, etc., it was deemed advisable to postpone the services of Dedication until the time when other matters could be, for the most part, out of the way.

Feb. 8-15, 1931, was set apart as Dedication week. The services which are featured in this issue of "The Church Monthly" constituted the formal introduction of the congregation and friends of The Riverside Church to its building and equipment and served to bring here on one or another of the occasions friends of our enterprise from the churches and other institutions of the city.

The Builders' Service

(*Continued from page* 104)

THIS WINDOW IS DEDICATED
TO ALL WHO CONTRIBUTED THOUGHT
OR LABOR
TO THE CREATION OF THIS CHURCH
1925-1931

In the spirit of these words but beyond the power of any words to express, this Church thanks the builders of its sanctuary."

The remainder of the evening was given over to a thorough-going inspection of the building, such as only men could make who had lived with the structure for months and some of them literally for years. It was evident that while these men took pride in the structure as a whole each of them had a particular interest in the things which he himself had helped to create and went instinctively, with his wife and his children, to the portion of the building where his own labor and his own loyalty had been spent. No group of men will ever gather here again to whom the building belongs in such a genuine and human fashion as was the case with this group who gathered for the "Builders' Service".

Addresses at Interdenominational Service

(*Continued from page* 101)

few years ago. The falsity of that formula, however, never found more impressive refutation than in the ministry of Dr. Fosdick and in the building of this great house of worship. The spiritual life of New York has not departed and the whole city feels a throbbing of new fervor in this addition to the religious forces of the metropolis.

It would seem that the very ecclesiastical architecture of New York is now showing that we are taking seriously the two-fold command of Jesus in regard to his disciples. The Master's injunction was that his followers were to be both the "salt of the earth" and the "light of the world". When one travels through Europe he is impressed with the overshadowing prominence of the cathedral-like structures. In America, however, the churches have been content to be dwarfed by the temples of business, believing, of course, that religion was the leaven which lifted the spirit of business and society. Now at last the church is coming to combine the function of the light on the hill with that of the salt in the earth. We are determined that men shall see the source of our inspiration and glorify "Our Father which is in Heaven".

This church, with its distinguished ministry and its majestic structure, might easily restrict its service to a self-sufficient attitude. It might burn like a torch, its glowing zeal sustained by the consuming of its own elements. But under its leadership, it will not limit itself. Its glow will be the incandescence of a lamp through which surges the electric currents of life from the whole city. It will not only be a house of worship for all people but it will be a prophetic pulpit from which will be voiced the needs and the hopes of all classes and conditions of men.